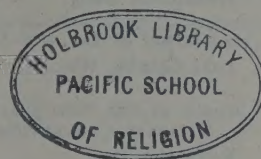


# FEDERAL COUNCIL

# Bulletin

VOL. XXIX, No. 6

JUNE, 1946



A  
UNITED  
CHURCH  
PROGRAM  
ON  
FOOD

—See Page 9

• A JOURNAL OF INTERCHURCH COÖPERATION •



# Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE New York, N. Y. ....	June 11, 1946
LUTHERAN AUGUSTANA SYNOD, ANNUAL CONFERENCE Duluth, Minn. ....	June 11-16, 1946
CHURCH OF THE BRETHREN, ANNUAL CONFERENCE Wenatchee, Wash. ....	June 12-16, 1946
ASSOCIATION OF COUNCIL SECRETARIES Lake Geneva, Wisc. ....	June 17-22, 1946
CHURCH OF THE NEW JERUSALEM (SWEDENBORGIAN) NATIONAL CONVENTION Kitchener, Ont. ....	June 18-24, 1946
FRIENDS' GENERAL CONFERENCE Cape May, N. J. ....	June 21-28, 1946
NATIONAL ADULT WORK PLANNING CONFERENCE Lake Geneva, Wisc. ....	July 28-August 4, 1946
DISCIPLES OF CHRIST, INTERNATIONAL CONVENTION Columbus, Ohio ....	August 6-11, 1946
SEVENTH DAY BAPTIST GENERAL CONFERENCE Milton, Wisc. ....	August 20-25, 1946
NATIONAL CONFERENCE OF YOUNG CHURCHMEN Lakeside, Ohio ....	September 3-6, 1946
MORAVIAN CHURCH, NORTHERN SYNOD Bethlehem, Pa. ....	September 3-13, 1946
PROTESTANT EPISCOPAL CHURCH, GENERAL CONVENTION Philadelphia, Pa. ....	September 10-12, 1946
FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE New York, N. Y. ....	September 17, 1946
UNITED LUTHERAN CHURCH IN AMERICA, BIENNIAL MEETING Cleveland, Ohio ....	October 5-12, 1946
AMERICAN LUTHERAN CHURCH, BIENNIAL MEETING Appleton, Wisc. ....	October 10-17, 1946
UNITED COUNCIL OF CHURCH WOMEN, NATIONAL ASSEMBLY Grand Rapids, Mich. ....	November 11-18, 1946
FEDERAL COUNCIL OF CHURCHES, BIENNIAL MEETING Seattle, Wash. ....	December 3-6, 1946
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA Buck Hill Falls, Pa. ....	January 14-17, 1947
INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION Grand Rapids, Mich. ....	February 10-15, 1947

# Table of Contents

VOL. XXIX

JUNE, 1946

No. 6

## EDITORIALS 3-5

## ARTICLES

National Conference of Young Churchmen .....	6
Four Ashrams Scheduled .....	6
Three Relief Agencies Consolidated .....	7
Plans for Biennial Meeting .....	7
The New Ecumenical Institute .....	8
New Books on the Ministry Being Sent to Church Leaders .....	8
United Church Food Program Outlined .....	9
New Leader for Chaplains' Work .....	10
London Conference on World Order Planned .....	10
World Council Holds Mid-West Meeting .....	11
Labor Sunday Message, 1946 .....	11
Protestant Chaplains .....	12
To Plan This Summer for World Youth Conference .....	12
Four Million Pounds of Supplies Sent Overseas in Last Six Months .....	13
Questions the Students Asked .....	13
Church Leaders Discuss USO Gains in Race Relations .....	15
Japanese Woman Minister to Visit Here .....	17
NEWS OF STATE AND LOCAL COÖPERATION .....	17
AMONG THE NEW BOOKS .....	20

## Federal Council Bulletin

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# FEDERAL COUNCIL BULLETIN

*A Journal of Interchurch Coöperation*

*Issued by*

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FIVE NATIONAL COMMUNIONS

National Baptist Convention  
Northern Baptist Convention  
Church of the Brethren  
Congregational Christian Churches  
Disciples of Christ  
Evangelical Church  
Evangelical and Reformed Church  
Friends  
The Methodist Church

African M. E. Church  
African M. E. Zion Church  
Colored M. E. Church in America  
Moravian Church  
Presbyterian Church in U. S. A.  
Presbyterian Church in U. S.  
Protestant Episcopal Church  
Reformed Church in America  
Russian Orthodox Church of North America

Seventh Day Baptist Churches  
Syrian Antiochian Orthodox Church of North America  
Ukrainian Orthodox Church of America  
United Brethren Church  
United Church of Canada  
United Lutheran Church  
(Consultative Body)  
United Presbyterian Church

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VOL. XXIX, No. 6

JUNE, 1946

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## THE EDITORIAL OUTLOOK

### *My Charge*

The atom shock, the radared moon,  
Annihilated time and space—  
What were the profit of the boon  
If hate be in my brother's face!

More deadly than the blackest art,  
More horror-fraught than shell or bomb,  
Hate dims the mind, corrodes the heart  
And strikes the voice of conscience dumb.

I dare not pass the lowliest wail  
With scorn or condescending pride,  
For never can my path be safe  
Until his want is satisfied.

My brothers there across the track,  
In hall of state or jungle den—  
Yellow or white or brown or black—  
All are my kin for all are men.

And if but one shall lack of bread  
Or bleed for justice still in vain,  
The guilt is heavy on my head,  
And of that blood I wear the stain.

And so for me all fear shall end  
Save this—that I may fail to see  
My neighbor as a needed friend,  
Or sense my neighbor's need for me.

Though parliaments may rise and fall,  
I hold to this eternal good,  
This deathless truth—that men are all  
One world-encircling brotherhood.

—Leslie Pinckney Hill

### *Church World Service—*

### *The Pattern of Coöperation*

Church World Service is more than a new united relief and reconstruction agency. It is an important development in the consolidation of our resources. It represents a merger of three former service agencies of overseas aid, a joining of the general and the missionary interests of the churches in this area of responsibility, and a close coördination—in some respects a unification—of denominational programs.

There are now no competitive appeals to the churches on behalf of Asia or Europe, no lack of clearance between missionary agencies and relief or reconstruction agencies. The churches are prepared to respond promptly to situations on the basis of the relative urgency of the needs and the total resources available. A sound balance can be maintained among relief, reconstruction and material aid programs.

The Foreign Missions Conference, the American Committee for the World Council of Churches and the Federal Council of Churches now have a common program to promote. The



close coöperation between the World Council of Churches and the International Missionary Council makes it possible to work with missions councils or national church bodies anywhere in the world without duplication of correspondence or grants.

Procedures have been established which recognize the special responsibilities of the denominations in this country to sister churches abroad. It is also assumed that some denominations will continue direct support of specific projects. Thus there is no attempt to pool all resources for centralized administration. But there is a co-ordination of the separate denominational enterprises in such a way as to achieve a strategic use of the aggregate resources.

In some areas a unified program has been found to be desirable. In China there has been a unified program since 1939. In each of the last two years more than a million and a half American dollars have been spent through the Church Committee for China Relief under one central committee. The Department of Reconstruction and Inter-Church Aid of the World Council of Churches serves as an administrative agency for the common pool of funds, while it acts at the same time as a clearing house for denominationally administered programs. Service to displaced persons has been largely unified on an interdenominational basis.

Our churches can now present to the public a comprehensive picture of what they are doing. It is an impressive picture and one that helps the average contributor in a local church to realize that he is a part of something that counts in the world in a big way. There is advantage also in having a centralized agency for dealing with the government, as in the case of the purchase of surplus commodities in the Pacific.

Here, then, is a demonstration of the pattern of coöperation which the proposed National Council of Churches is intended to bring into many activities of the churches. In Church World Service important decisions are made by the delegated representatives of the churches. Where united action is desirable, the agency is available to take it. Where separate but co-ordinated action is preferred, the agency acts as a clearing house. No sovereignty is taken from

any denomination. In voluntary coöperation the churches achieve a more effective and strategic service to those in need and a more convincing witness to the world.

### Wanted: A New Word

What accurate, meaningful and adequately descriptive adjective can be used to describe the group of Christian Churches in the World Council of Churches, the Federal Council of the Churches of Christ in America, and many of the state and local councils? *Christian* is, to be sure, the most significant single word; but it is too inclusive to be applied to a group which does not include the Roman Catholic Church.

The American public practice of classifying religious institutions generally as Jewish, Catholic or Protestant is embarrassing because it leaves Eastern Orthodox Churches and the Anglo-Catholics without a group into which they can fit in the common usage. There are three Orthodox Churches in the Federal Council. The Council is not, therefore, a *Protestant* body, as it is generally described by the public press. *Non-Roman* is an accurate characterization of the Christian Churches in the Federal Council and the World Council; but it is not a significant description, because it is only negative. *Protestant and Eastern Orthodox* is too cumbersome for popular usage.

As the situation now stands, no matter how careful a news release from a council of churches may be, the press almost invariably uses *Protestant* in its headline. Stories given to the press by the February meeting of the Provisional Committee of the World Council of Churches in Geneva and the recent special meeting of the Federal Council in Columbus carefully described the participating Churches; but the press spoke of the *Protestant Churches* in both cases.

Does *Evangelical* meet the need? It is used generally in Latin America to designate the Non-Roman Churches. But does it imply to the average person the inclusion of the Orthodox Churches?

*Ecumenical* is a word which is coming into increasingly general usage, but it is broader than the present membership of the Councils. It



should be remembered that the constitutions of the Councils are truly ecumenical because they do not draw a line that excludes the Roman Church. However, that Church does not participate.

The Protestant Council of New York recently undertook to impose on *Protestant* a definition sufficiently broad to include the non-Roman Christian Churches. It thus yielded to common usage. That is what most of us do most of the time. It is accurate and positive as applied to the majority of our churches; but it is not accurate for all. Consequently we are embarrassed by the problem of nomenclature.

If some ingenious deviser of words can find or invent one that will meet the need, he will contribute a very valuable tool to the cause of inter-church coöperation. Even if a satisfactory word is not found, the search will have educational value in deepening understanding of the movement toward Christian unity.

### **Developing Youth Leadership**

About a month before the war began, the World Christian Youth Conference met at Amsterdam, Holland. Apprehensions about the immediate future were so vivid that the Christian fellowship was perhaps more poignant than in any other conference.

It is appropriate that plans are now being made to hold a somewhat similar conference in the summer of 1947 as the first great ecumenical assembly following the war. Some of those who were at Amsterdam will be returning. Mingled with them will be ex-soldiers and some who have gone beyond the frontiers of their native lands for the first time. As a group they will represent the leadership of the younger generation in the churches of many lands.

Youth leaders from the churches were at the heart of the resistance movements in a number of countries—in France and Holland notably. Some of the delegates to Amsterdam were among the refugees from central European countries who found their way to France and in some instances to America. Some of them have lost their families. Many of the Christian youth of China can report strange odysseys of migration from the east to the interior. Many

have matured in spiritual insight. Religious faith has for them been almost the only security.

Thus it is likely that our American youth who participate in the forthcoming conference will have much to learn in exchange for all that they have to give in terms of a relatively unimpaired confidence in the future.

Our American delegates who returned from Amsterdam made a significant contribution to the vitality of our churches. Surely the conference of 1947 will merit the hearty support of the churches generally.

### **German Prisoners of War Thank the Churches**

The following is quoted from a typical letter of appreciation signed by fifteen pastors and theological students in a prisoner of war camp in Canada and addressed to Pastor Otto Nothhacksberger, a secretary of the Ecumenical Commission for Chaplaincy Service to Prisoners of War of the World Council of Churches:

"Before distance and various tastes for the time being greatly diminish the possibilities of further contacts, the community of the theological seminary of Internment Camp No. 135, Wainwright, Canada, wishes to present to you, dear pastor, the enclosed portfolio as a small token of personal thanks for the extensive aid which you, as representative of the Ecumenical Commission, so generously gave to us. Your considerate care has been of special comfort to us in view of the heavy burden pressing on all of us in our thoughts of home. Especially do we wish to thank you for coming so often to visit us, and along with Dr. Tappert, making possible the feeling of personal understanding which is so important. These hours with you will remain vivid in our memory. . . . We all express the hope that the ties and associations formed here may remain vital and lasting also in the future in spite of all obstructions."

The portfolio to which the letter makes reference is a painstaking work of art, including beautiful hand-lettering, water-color reproductions of the improvised stained-glass windows in the chapel built by the prisoners, neatly hand-written music for anthems composed by prisoners for the camp choir, prayers, liturgies, poems, an outline of the curriculum of theological studies and a brief history of the religious activities of the camp. We were thrilled as we examined this portfolio.

The appreciation of this service by government officers is suggested by this sentence in the letter from the Department of National Defense of Canada transmitting the portfolio:

"The application of the censorship stamp is essential and routine but, observing the ethics, it has been applied in a discreet manner."



# National Conference of Young Churchmen

**T**HE large number of young men who have been withdrawn from participation in the activities of the churches and the need to integrate these young men into the program of the church now that they are returning to the pursuit of normal peacetime civilian life, have created extraordinary opportunities and responsibilities for the churches at this time. Many of these young men, most of whom were in the armed forces, are eager to give themselves to constructive and creative work in the Kingdom of God but they do not know how to participate effectively in this enterprise. The churches, likewise, are eager to enlist the services of these young men but have not known how to do so effectively.

The National Conference of Young Churchmen, scheduled for September 3-6, at Lakeside, Ohio, is one attempt to find the answer to the question of these young men as to how they might work more effectively for the advancement of the Kingdom of God. A thousand young men under 30 are expected to attend. The topics to be discussed are not academic questions, but have emerged many times in conferences with returning service men and with church leaders. The future of the Kingdom of God in the next two generations will be affected greatly by the assimilation and use of these young men.

The answer to this problem involves the whole program of the church. It is fortunate therefore that a conference could be called jointly by the Federal Council of the Churches of Christ in America and the International Council of Religious Education with the cooperation of the National Council of the Young Men's Christian Association to consider it, to share the knowledge and experience now available, and to develop a body of young churchmen for more effective work in their local congregations and as resource persons for their denominations and councils of churches.

The delegates to this conference are apportioned, on the basis of membership over 12 years of age, to the denominations affiliated with the Federal Council and the International Council of Religious Education. In addition to these denominational delegates, a limited number of young Christians from foreign countries will be invited. It has been suggested that each denomination designate a person or persons to invite local congregations to appoint and pay the expenses of the delegates for this conference, since the principal emphasis will be directed to Christian service through the local church.

This project was first conceived as a conference for veterans, but that limitation was set aside in favor of a group to include a wider section of young churchmen. It is highly desirable that there be representatives from all types of churches (large, small, medium), from all types of communities, that a majority (perhaps three-fourths) of the delegation be veterans, and that all delegates be under thirty years of age.

The findings of this conference will be made available to denominational bodies, councils of churches, and other organizations for their guidance in helping young men to be more active churchmen. The conference should be a great aid in developing an increasing body of inspired young churchmen to serve the Kingdom of God in their local churches, and to be a leaven among young men throughout all the churches. In the months following Lakeside, this group can serve as resource persons to denominations and councils of churches to pass on insights and inspiration gained in this conference.

The responsibility for promotion and administration of this conference has been assigned to The Commission on the Churches' Ministry to Returning Service Men and Women of the Federal Council of the Churches of Christ in America and the Adult Department of the International Council of Religious Education, with the Executive Officers of these organizations, Reuben W. Coleman and T. T. Swearingen, serving as directors.

The denominations and churches are urged to select and register their delegates as soon as possible since these delegates will be requested to participate in some pre-conference study before the meeting at Lakeside, September 3-6.

REUBEN W. COLEMAN

## Four Ashrams Scheduled

The Christian Ashram, which has become a useful institution in American church life since its innovation in 1940, will continue this July and August when some 800 persons are expected to participate in the four scheduled Ashrams.

Last year only two were held, due to travel restrictions, but this year the Department of Evangelism, which sponsors the program, was able to plan four in order to serve more sections of the country. The Ashrams are scheduled as follows: Chapman College, Los Angeles, July 1-11; Green Lake Bible Institute, Green Lake, Wis., July 15-25; Geneva Point Camp, Winnepesaukee, N. H., July 29-August 8; and Lynchburg College, Lynchburg, Va., August 17-27.

Ministers, laymen and women, and young people as well as children, are welcome to join the Ashram fellowship. Registrations are listed in the order received until accommodations are exhausted.

Jesse M. Bader, executive secretary of the Department of Evangelism, will direct the Ashram at Chapman College, and H. H. McConnell, field secretary of the Department, will direct the other three. E. Stanley Jones will be present as one of the leaders at all four Ashrams. Additional details may be obtained by writing to the Department of Evangelism, 297 Fourth Avenue, New York 10, N. Y.



# Three Relief Agencies Consolidated

**C**ONSOLIDATION of three overseas service agencies of the American Protestant churches—the Church Committee on Overseas Relief and Reconstruction, the Commission for World Council Service, the Church Committee for Relief in Asia—in order to render swifter and more effective service in the present emergency, was accomplished this month. The new agency will be known as Church World Service.

Harper Sibley, who has served as Chairman of both the Church Committee on Overseas Relief and Reconstruction and Church Committee for Relief in Asia, will be President of the new agency.

Dr. A. Livingston Warnshuis of the Reformed Church in America, for many years head of the International Missionary Council, will be executive Vice-President. Dr. Warnshuis was the first American with civilian status to visit the continent of Europe after D-day. He went for consultation with world church leaders on behalf of the American churches. The story of need he brought back led American church people to more than double budgets for overseas relief.

Dr. Leslie B. Moss, formerly director of Church Committee on Overseas Relief and Reconstruction, will be Director of Promotion in the new committee, and Dr. Robbins W. Barstow, formerly director of the Commission for World Council Service, Director of Service.

Dr. Earl F. Adams, director of the Protestant Council of the City of New York and Dr. R. E. Diffendorfer, of the Methodist Church, will act respectively as chairmen of the two departments.

Other officers elected at the organizational meeting include: Vice-Presidents, Bishop Herbert Welch, Rev. Theodore A. Greene; Acting Recording Secretary, Dr. Luman J. Shafer; Treasurer, Mr. Sidney Gamble; Business Manager and Assistant Treasurer, Mr. William G. Schram; Executive Committee: Chairman, Rev. George Emerson Barnes; Vice-Chairman, Canon Almon R. Pepper; Mr. Harper Sibley, Bishop Herbert Welch, Reverend Theodore Greene, Dr. Luman J. Shafer, Mr. Sidney Gamble, Dr. Ralph E. Diffendorfer, Mr. Earl F. Adams, Dr. Franklin C. Fry, Mrs. Henry H. Pierce, Miss Margaret Forsyth, Rev. E. K. Higdon, Reverend George W. Sadler, Mr. Homer L. Morris, Canon Almon R. Pepper, Dr. George Emerson Barnes, Reverend Henry Koch, Reverend Vernon S. Broyles.

Constituting bodies for the new committee are the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, and the American Committee for the World Council of Churches, each of whom will appoint five members to the new Church World Service. Five members will also be appointed by the United Council of Church Women. Some fifty denominations have been invited to send representatives and participate in the new committee.

Functions of the new organization are:

Continuing the responsibilities and service of the Church Committee on Overseas Relief and Reconstruction, the Church Committee for Relief in Asia, and the Commission for World Council Service;

Studying the overseas needs for relief and interchurch aid which American churches ought to help to meet;

Administering and distributing funds and materials entrusted to it by churches or individuals or other agencies;

Serving the denominations as a clearing-house for correlation of such programs as are separately administered in order to avoid duplication and to secure the most effective use of the total resources available;

Providing over-all promotion, undergirding and supplementing denominational efforts and utilizing such approaches to the general public and individuals as are not so readily accessible to individual denominations;

Representing the American churches in contacts with national or international governmental agencies in relief and reconstruction efforts;

Working out and furthering the processes of collaboration with church leaders of other lands on matters of relief and interchurch aid;

Preparing plans and carrying out a program of personnel selection and training for overseas service in relief and interchurch aid other than those involved in denominational programs;

Providing such representatives as are necessary to collaborate with the churches or agencies overseas in the administration of the program of relief and interchurch aid;

Supplying information concerning the nature, sponsorship and direction of appeals to the churches by non-ecclesiastical agencies for relief and reconstruction.

It is estimated that during the next four years the Protestant churches of America will send at least \$50,000,000 in money and contributed supplies for their united overseas relief and reconstruction undertakings, and that a like amount will be sent through denominational channels to churches of their own "families" overseas.

Headquarters will be in the historic Satterlee House at 37 East 36th Street, New York 16, N. Y.

## Plans for Biennial Meeting

At its meeting on May 9, the Federal Council's Executive Committee voted to accept the invitation from the Washington Council of Churches and Christian Education to hold the Biennial Meeting of the Council in Seattle, Washington. The dates will be December 3-6, 1946. More detailed information will be available shortly.



# The New Ecumenical Institute

**N**EARLY thirteen years ago Dr. William Adams Brown warned us: "The spiritual climate of the world has changed." How great the change, and how disastrous, we have had ample opportunity to verify.

There is plenty of evidence to show how climate, in a physical sense, affects mankind, but it is also true that man can influence climate and while this has usually been done adversely, there seems to be no reason why intelligent and persevering efforts should not produce *favorable* results instead.

It is not fantastic, therefore, when the Christian churches get together to see how they can modify the spiritual climate in which we live instead of passively accepting the fact that Christianity is now a minority religion on the European continent; that decisions affecting millions as yet unborn are being made by political authorities without reference to any ethical yardstick whatever; and that the unchurched masses accept this government by expediency and power, relinquishing the "eternal certainties" for the immediate satisfaction of wants and desires.

To restore the relevance of Christian presuppositions in a world that has lost its religious basis, to set up the Decalogue and the Golden Rule as the standard for human behavior, the Church must speak to contemporary man in his own tongue. It must literally learn a new language in order to open the ears of those so long deaf to the Word of God. For that a new generation of Christian leadership must be raised up—men and women who have both the knowledge of the Word and the knowledge of the problems posed by the world to the average individual—to be able to influence, to guide and to persuade.

In order to meet this great and urgent need, the World Council of Churches has established in Geneva, Switzerland, *The Ecumenical Institute*—a training center for Christian laymen and women. A magnanimous gift of \$1,000,000 (half for the training Institute) by Mr. John D. Rockefeller, Jr., has made it possible to start the enterprise on a larger scale than could have been hoped for.

The Chateau DeBossey at Celigny, a picturesque village near Geneva, has been leased for five years. Historically interesting because it once belonged to Mme. de Stael, and modernized when it was taken over by Mt. Holyoke College to accommodate special courses given in coöperation with the Women's College of Geneva before the war, it offers ample facilities for the purposes of the new Institute. Its situation in a beautiful park, with magnificent views of the Alps, will in itself do much to lift the hearts and spirits of students who come from the nightmare devastation of the war-stricken areas.

It is announced that the first courses will be given in October, each set to last three months, with the hope that some at least of the participants will stay another three months to receive additional training. Sixty stu-

dents will be enrolled, mainly from the Continent, but four places have been opened to Americans who have the necessary linguistic qualifications.

The proposed curriculum embraces the following:

1. Bible study—a comprehensive view of God's plan
  2. The Christian message today—the Church speaks to uprooted man
  3. Modern evangelism—ways and means of reaching the unchurched masses
  4. Christian social and political ethics—the Christian attitude toward the issues of our time
  5. Christian pedagogy—principles and practice of Christian education of postwar youth
  6. The life of the Christian churches—a survey of recent and contemporary church history with special reference to the renewal of church life
  7. Modern movements of thought—a critical examination of currents of thought with which the Christian Church must reckon
  8. Modern social and political movements—complementary to No. 7
  9. Introduction to sociology—an attempt to understand the main elements of modern society: labor, agriculture, etc.
  10. The Ecumenical Movement—origin and growth of the movement for Christian unity.
- Doubtless changes will be made in the curriculum as the training courses develop, always looking toward the way in which the Ecumenical Institute can best serve its objective: to place the Church once more in the heart of the world community, as mentor, counsellor, and conscience.

ANTONIA H. FROENDT

## New Books on the Ministry Being Sent to Church Leaders

Because more intensive enlistment for church vocations is an urgent matter in the agenda of most denominations this year the first three books of a series entitled "Ministry for Tomorrow" are being made available to church leaders over the country by the Commission on the Ministry of the Federal Council of Churches. Seminary presidents, college librarians, and denominational executives responsible for enlistments for the ministry are being supplied copies. The three books are as follows:

*We Have This Ministry*, edited by John Oliver Nelson. Ten job analyses of kinds of ministry for men and women.

*Look At the Ministry*. Striking photographs assembled by Dr. Nelson. Available from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

*A Young Man's View of the Ministry* by Samuel M. Shoemaker. A revised up-to-date form of a book issued after World War I.

Each of the books, in paper, sells for 50 cents; the first volume is also available in cloth at \$1.50.



# United Church Food Program Outlined

**T**HE situation overseas is beyond description. One-quarter of the human race is in danger of extinction because of food shortages and disease," writes Dr. Leslie B. Moss, Director of Promotion for Church World Service, the new relief agency which replaces CCORR, WCS, and CCRA. In a letter sent to councils of churches and ministerial associations outlining a United Church Program on Food, Dr. Moss emphasizes that this crisis "calls for the most unreserved effort and giving through church channels to render a ministry of mercy unparalleled in human history."

Following are points of the food program as outlined by Church World Service:

**ONE**—Give money to your church to purchase food in bulk. Send to the denominational postwar funds designated for food purchase, or if raised unitedly, to Church World Service at 37 East 36th Street, New York 16. This plan has at least three distinct advantages: buying at wholesale is more economical; supervised buying avoids purchase of items which have high water content and are therefore uneconomical for shipping; dried milk and margarine bought at wholesale in this manner are excellent supplements for child feeding inasmuch as government grain and rationing programs usually make little special provision for child needs.

**TWO**—Our advice is against giving individual cans of food bought at retail for the reasons given above. If miscellaneous canned foods are received they may be given to the UNRRA campaign which pays transportation costs. Such canned foods as are collected for shipment through church channels should be confined to canned meats, fish or milk, and these should be shipped prepaid to warehouses at United Church Service Centers in: New Windsor, Md.; 236 Beacon St., Boston, Mass.; 18 Warren St., New York City; 7710 Compton Avenue, Los Angeles, Calif.; Modesto, Calif.; 101 Pine Street, Dayton 2, Ohio; 2247 E. Marginal Way, Seattle, Wash.; and 1735 S. Vandeventer Ave., St. Louis, Mo.

**THREE**—Voluntary restriction of personal eating habits.

**FOUR**—Promote among your friends the idea that we during the next year must return to rationing if we are to provide the food needed in Europe and Asia. Letters to the President, members of Congress, and the Secretary of Agriculture on this point are very much needed.

Church World Service has sent a proposal to local church councils in wheat states that they urge ministers to call upon farmers to turn in their wheat at once. A radio script on this subject is being sent to 500 local broadcasters. Pledge cards outlining items to save and substitutes to use in cooking are available from the Church World Service office, 37 East 36th Street, New York 16, N. Y.

## Executive Committee Makes Appeal

A two-fold appeal to the government and to the churches of America for immediate action to meet the increasing crisis of hunger in wide areas of the world was made by the Executive Committee of the Federal Council at its regular bi-monthly meeting on May 9.

The government was urged

- 1—to procure at the source the grains, fats, and meats which should be sent for foreign relief needs, and ship them immediately to the starving people overseas;
- 2—to establish consumers' rationing as a means of systematic sharing with the hungry peoples of the world, in case present voluntary measures prove to be inadequate.
- 3—to forbid any use of grain for alcoholic beverages during the present shortage of cereal grains throughout the world.

Church members were urged

- 1—to begin at once, if they have not already done so, a voluntary rationing of foods vitally needed in other lands, particularly wheat flour and fats;
- 2—to produce food—e.g. in gardens—to the fullest possible extent.

The action was transmitted to President Truman and to the Secretary of Agriculture, Clinton P. Anderson.

## Churches Take Steps to Supply Food

Reports from various sections of the country tell of direct action being taken by church groups to meet the food crisis. In Buffalo, N. Y., more than 100 families of the Delaware Avenue Baptist Church have agreed to serve "curtailed meals" every Friday night, the savings to go to war victims. Dr. Lee J. Beynon, pastor, estimates that a family of four can save about \$1.00 a meal by eliminating meat and soup or dessert. In the District of Columbia churches of all denominations and faiths observed May 10-12 as conservation days. And in Chicago 300 members of the West Central Seventh-day Adventist church agreed to observe the following program during the month of May: 1 breadless day each week; no food at all for three meal-times each week; no desserts during the month; the money saved to be contributed to relief; prayers at each meal for the starving peoples of the world.

Religious News Service reports from Gettysburg, Ohio, that the Oakland Church of the Brethren included in its budget 13 heifers to be raised on a farm rented by the church.

Meanwhile in Canada, full support of the Dominion government's plans to aid the needy of Europe was pledged by the executive committee of the General Council of the United Church of Canada. The committee also recommended that the church continue, and if possible increase, support of the Canadian Council of Churches in its effort to send money to the World Council for European relief.



## New Leader for Chaplains' Work

**A**T the meeting of the General Commission on Army and Navy Chaplains held in Washington, D.C., April 24, Mr. Thomas A. Rymer was elected Director. Mr. Rymer has been Senior Secretary of the Army and Navy Department of the YMCA since 1935. In this connection he has had the responsibility for administering the extensive work of the YMCA as one of the constituent units of the USO during the emergency of the war and the postwar period.

Mr. Rymer's work in behalf of American men in uniform began in the First World War, when he was a YMCA secretary both in this country and overseas. Prior to coming to the work of the National Council of the YMCA he represented the Army and Navy Department in California for nine years. Mr. Rymer is a graduate of Miami University and a Presbyterian layman. He has been a member of the General Commission for several years.

In his new post Mr. Rymer succeeds Bishop Edwin F. Lee, who resigned at the end of last year to resume his work for the Methodist Church in the Far East, with headquarters in Manila and Singapore. Mr. Rymer is to begin his new work on June 3.

### Merger of Service Men's Christian League

The meeting in Washington on April 24 also signalized the merger of the Service Men's Christian League and the General Commission on Army and Navy Chaplains. The basis of organization of the Commission and its Executive Committee was modified so as to include representatives of the boards of Christian education which were responsible for launching the Service Men's Christian League at the outbreak of the war, as a means of

maintaining contact between the churches at home and their young people in the armed forces. Rt. Rev. Henry Knox Sherrill of the Episcopal Church will continue as Chairman of the combined organizations, with Bishop A. R. Clippinger (United Brethren) and Dr. Frederick L. Fagley (Congregational Christian) as Vice-Chairmen.

### Meeting with Chiefs of Staff

At a noteworthy luncheon held under the auspices of the Commission on April 24, General Dwight D. Eisenhower, Chief of Staff of the Army, and Admiral Chester W. Nimitz, Chief of Naval Operations, were the guests of honor. Both General Eisenhower and Admiral Nimitz spoke in warm praise of the work of the chaplains throughout the war. General Eisenhower warned that "unless there is a moral regeneration throughout the world, there's no hope for mankind—and we'll all disappear in the dust of an atomic explosion." Admiral Nimitz reported that "no corps had a higher percentage of casualties during the early phases of the war in the Pacific than the Chaplains Corps. No one will ever know how great was their contribution to the service through day in and day out routine labors."

### Recall of Chaplains

The return to duty of 300 army chaplains "for an indefinite period or until June 30, 1947," has been authorized. According to the announcement: "Any chaplain who has served on active duty in a grade not higher than captain, has an efficiency index of 40 or better, possesses general service fitness for overseas duty, has accepted appointment in the chaplain reserve or national guard, and desires recall" should submit application to the adjutant general.

## London Conference on World Order Planned

**A**N International Conference of Church Leaders on the Problem of World Order is to be convened in London, August 4-7. The conference will be held under the auspices of the Provisional Committee of the World Council of Churches. The membership of the Conference will be composed of about seventy-five carefully selected persons of special competence in the field of international relations. Quotas for the various nations, including former neutral and enemy countries, have been fixed by the Geneva headquarters of the World Council of Churches. The American delegation will be headed by Mr. John Foster Dulles, Chairman of the Federal Council's Commission on a Just and Durable Peace.

Topping the items on the agenda of the London Conference will be a discussion of the future activities of the newly established Commission on International Affairs

of the World Council of Churches. This Commission has been charged with the five-fold task of coördinating the world order activities of the churches in various nations; stimulating the churches of the world to more vigorous expression of the demands of Christian conscience in relation to the policies of government; studying the problems of international justice and world order and making the results of such study widely known among all the churches; organizing or taking part in international study conferences, and giving expression to the spiritual principles which must determine contemporary political decisions.

The London Conference is also expected to consider possible relationships between the non-Roman churches of the world and the United Nations. Under the pro-



visions of the Charter, voluntary non-governmental agencies are accorded the right to seek a consultative status with the Economic and Social Council. Many of the issues to be dealt with by this Council are of crucial importance to the Christian community. The staff of the Commission on a Just and Durable Peace is now at work preparing a memorandum for the London Conference on the steps that may appropriately be taken by the churches in furthering the ends envisaged by the United Nations. Charting a course of action by which the spiritual resources of Christendom may be brought to bear upon the work of the United Nations is clearly one of the priorities of Christian statesmanship.

Still another of the issues to be considered at London

is that of religious freedom. The Protestant churches of the world are desirous of incorporating in the peace settlements adequate provisions for the safeguarding of the rights of Christians, individually and corporately, to worship God in ways consonant with their respective faiths.

The International Missionary Council is joining with the World Council of Churches in the preparations for the London Conference and in defining the policies and program of the newly instituted Commission on International Affairs. A detailed report of the London Conference will be made available to the American churches by the Commission on a Just and Durable Peace.

WALTER W. VAN KIRK

## World Council Holds Mid-West Meeting

THE first large public activity of the newly established mid-west regional office for the World Council of Churches was a two-day conference held recently at the Rockefeller Memorial Chapel of the University of Chicago, and the auditorium of the YMCA, 19 South LaSalle Street. The university event took the form of an ecumenical service in which more than 250 clergy participated and which was attended by representatives of virtually all non-Roman communions.

Officiating in the service were the Russian Orthodox Archbishop of Chicago, the Most Rev. Leonty; the Rt. Rev. Edwin J. Randall, suffragan bishop of the Episcopal Diocese of Chicago; Eshai Mar Shimun, XXIII, Patriarch of the Church of the East and of the Assyrians; the Rev. Gregory Carfopoulos, representing the city's Greek Orthodox bishop; and the Rt. Rev. J. Ralph Magee, Methodist Bishop of Chicagoo. The main address was given by Charles P. Taft, Episcopal layman of Cincinnati who is a member of the Provisional Committee of the World Council and President of the Friends of the World Council. Eight languages were used in the worship service preceding Mr. Taft's address. The procession which was a feature of the day presented a brilliant and symbolic spectacle emphasizing dramatically the widely representative character of the occasion.

Mr. Taft, who had recently returned from attending the meetings of the Provisional Committee in Geneva, Switzerland, gave testimony to his convictions concerning the significance of what the churches are doing together. His remarks dealt with the practical services now being rendered by the Council's staff which numbers 54 in the head office in Geneva and involves an overall expenditure of approximately four million dollars annually. He also alluded, however, to the relations which religious witness bears to the problems now confronting the nations as they move either toward a catastrophic renewal of suicidal strife or toward some form of genuine world order.

On the second day the conference took the form of less

elaborate meetings for discussion and brought together the leading ministers and denominational officials of Chicago and vicinity, under the chairmanship of Dr. Ernest F. Tittle, pastor of the First Methodist Church, Evanston, and head of the Mid-West Committee for the World Council.

The morning session was devoted to a review of the part which churches can play in the building of world order, with special reference to the creation of the consciousness of "one world" and the practical facing of the implications of the atomic age. Dr. Henry Smith Leiper, Associate General Secretary of the World Council's Provisional Committee, stressed the extreme gravity of the crisis which confronts the world and the necessity for Christians to take much more aggressive action than heretofore.

Three other church leaders who had recently returned from Geneva also spoke: Dr. Louis W. Goebel, president of the Evangelical and Reformed Church; Dr. P. O. Bersell, head of the Augustana Lutheran Church; and Dr. W. O. Lewis, Secretary of the Baptist World Alliance.

There were many expressions on the part of delegates from Chicago churches of a determination to develop more effective support for the World Council.

Arrangements for the conference were made by Rev. Paul G. Macy, secretary of the Mid-West Committee.

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### Labor Sunday Message, 1946

The Labor Sunday Message for 1946 will be on sale early in July. The prices for the Message are 5 cents for a single copy, \$2.00 for 100 copies, \$6.00 for 500 copies, \$8.50 for 1,000 copies. As in the past years quantity orders of the Message are available with the first coverpage left blank so that a church may print thereon its own order of service and announcements and distribute a copy to each member of the congregation. Imprints for denominational commissions or councils of churches will cost \$2.75, a flat charge regardless of the number ordered.



# Protestant Chaplains

**C**HURCHES of all Protestant denominations have a right to be proud of the record they have made in chaplain procurement. All have done exceedingly well. While the demands on the churches for chaplains have been heavy, especially in view of the fact that practically no surplus of qualified clergymen has ever existed, the churches as a whole and individually have responded wonderfully well during World War II.

Since some criticisms and comments in reference to the failures of some denominations have appeared in the press, it is only fair to evaluate the chaplain procurement situation as known to our church leaders.

In considering the relative cooperation of all religious groups in furnishing chaplains for the World War military forces it is necessary to be realistic. Realistic quotas for chaplain procurement for the Army were established by the Secretary of War on May 1, 1945, and the General Commission on Army and Navy Chaplains and individual denominations were so notified. Previous to that time the tentative quotas used were such as had been established more than twenty years before for a peace-time Regular Army and they were valueless in estimating the comparative responsibility of the churches to appeals for chaplains, since they were not based on the numerical strength of the several denominations.

The Protestant Churches, most of which clear their chaplain indorsements through the General Commission on Army and Navy Chaplains, have made a most enviable war record. Any contrary statement must be based upon a lack of knowledge or a high degree of prejudice. On the issuance of the revised quotas on May 1, 1945, of the General Commission, churches indicate that the total procurement quotas assigned to the Protestant churches were 65.84 percent. On this date the Protestant churches actually had on duty 69 percent of the total number of chaplains in the Army. This was well above the required Protestant quotas.

General Commission records indicate that on May 1, 1945, there were 5,542 Protestant chaplains on duty. This was 327 chaplains above the 65.84 percent of the total then on duty. In other words, instead of supplying 5,215 chaplains, our churches supplied on that date 5,542 chaplains. It is true that for many months some denominations had difficulty in providing as many chaplains as were needed and at the very peak of the need Protestant, Catholic and Jewish all failed to procure as rapidly as the War Department demanded. On the date of the revised quotas, however, practically all of the major Protestant denominations were over their quotas and most of the minor denominations were over or well up to their quotas. Any contrary statements are not borne out by the facts of record.

The tentative quotas given the churches previous to May 1, 1945, were apparently considered inadequate by

the War Department, and in order to make them more realistic and adequate each denomination was permitted to exceed its quota by 35 percent. In other words, the limitation on the number of chaplains was 35 percent over the tentative quota. No religious group, Protestant, Catholic or Jewish, reached this limitation and therefore none exceeded the tentative quotas plus 35 percent which were established.

From this factual presentation it is evident that Protestant denominations need no inferiority complex as to the number of chaplains provided the Army. The same can be said as to Navy chaplain procurement.

The Protestant chaplains are to be congratulated, both as to number volunteering and leadership, and the churches which so willingly spared them deserve high commendation.

JESSE M. BADER

## To Plan This Summer for World Youth Conference

The United States Planning Committee for the second World Conference of Christian Youth, which will convene in Oslo, Norway, during the summer of 1947, held its first meeting, in New York on May 5. It will meet again on June 16 to give final briefing to the delegation which will attend the leaders' planning meeting to be held July 10-15 at the Chateau de Bossey, Celigny, Switzerland.

Serving on the United States Planning Committee for the conference are representatives of the United Christian Youth Movement, the United Student Christian Council, the National Council of the Y.M.C.A., the National Board of the Y.W.C.A., the World Alliance for International Friendship Through the Churches, the International Missionary Council, the Foreign Missions Conference, the World's Sunday School Association and the American Committee for the World Council. Responsibility for executing decisions of the committee has been lodged with the United Christian Youth Movement. William Keys has been named Chairman of the Committee, and Isaac Beckes, Secretary.

Plans now indicate that some 1,300 young people, from 18 to 30 years of age—two-thirds of them being under 25—will attend the Oslo conference next summer.

Representatives of the United States taking part in the planning meeting this July in Switzerland will include the following appointed by the United Christian Youth Movement to represent the World Council of Churches: Wilton Bergstrand of Minneapolis, Youth Director of the Augustana Luther League; Spencer Parsons, assistant minister of the First Baptist Church, Newton Centre, Mass; Kenneth Reeves of the Westminster Fellowship, Philadelphia; and Miss Rena Joyce Weller of Yale Divinity School.



## Four Million Pounds of Supplies Sent Overseas in Last Six Months

During the period from October through March a total of 4,132,899 pounds of supplies were shipped to Europe and Asia by the Church Committee on Overseas Relief and Reconstruction—now a part of Church World Service, the new consolidated relief agency.

According to Vinton E. Ziegler, secretary for material relief, these supplies included clothing, flour, pastor's kits, Christmas packages, canned food, soap, dried milk, bedding, cereal, books, vitamin tablets and hospital supplies. Geographical distribution was as follows: Belgium, 163,960 lbs.; Finland, 107,370 lbs.; France, 336,907 lbs.; Germany, 362,272 lbs.; Greece, 753,137 lbs.; Holland,

837,109 lbs.; Italy, 535,010 lbs.; Norway, 17,500 lbs.; Poland, 165,915 lbs.; Burma, 68,858 lbs.; China, 532,891 lbs.; Philippine Islands, 97,981 lbs.; Siam, 40,210 lbs.; and Malaya, 1,260 lbs.

Religious News Service reports from Geneva that arrangements have been made for the first shipment of relief supplies into the Russian occupation zone of Germany through the World Council of Churches. Forty-three tons of sugar purchased with funds provided by the Missouri Lutheran Synod are now being prepared for shipment. Frank Northam, director of the material aid division of the World Council at Geneva, recently announced that first relief shipments to Poland and Finland sent through World Council headquarters arrived safely.

## Questions the Students Asked

**D**URING the course of University Christian Missions held during the last six months in fourteen colleges and universities, hundreds of questions have been put to mission speakers by students concerning religious problems. Many of these questions dealt with such problems as marriage, world peace, race relations, denominational differences, and the relation of science to religion. But perhaps the most dominant theme throughout the hundreds of discussion meetings was a concern with questions of basic religious values, according to Phillips P. Moulton of the Department of Evangelism who is national director of the Missions. Typical of these questions are the following: How may we interpret the Bible? How can prayer become real? Is it enough to admire Jesus as a great man? Why do we need faith in God? How can we find God?

At the University of Texas many questions were asked about the reality of religious faith. Some students were especially concerned about how to develop one's faith after taking the initial steps. Others were troubled by the difficulty of maintaining their faith when earlier beliefs began to appear untenable.

At North Texas State Teachers College and Texas State College for Women there was a similar interest in race problems, with other questions centering on marriage, immortality, the deity of Christ, prayer, and inter-faith problems.

Mr. Moulton reports that Univer-



*TYPICAL OF THE MANY DISCUSSIONS HELD DURING THE SPRING UNIVERSITY CHRISTIAN MISSIONS IS THIS SEMINAR AT THE UNIVERSITY OF ILLINOIS. DR. JOHN L. DAVIS, EXECUTIVE SECRETARY, BOARD OF HIGHER EDUCATION OF THE DISCIPLES OF CHRIST, IS THE LEADER.*

sity of Illinois discussions dealt largely with such questions as the following: relationship of science and religion; effect of the war on religion; campus social distinctions, racial discrimination, world peace, and marriage.

At the University of Missouri students asked their Mission speakers: How can one find a workable philosophy of life? How is the church relevant today? In what way should we attempt to participate in its activities? Should the church "pull out" of areas where social agencies are taking over functions formerly per-

formed by the church?

Students at Stephens College, Columbia, Mo., wanted to know: Why should we go to church? What are the differences among denominations? Is the United States helping toward a Christian solution of world problems? Why do we need faith in God?

And among the questions put by undergraduates at Christian College, Columbia, Mo., were: How can we best fight racial discrimination? How can we meet the right kind of men? Will the United States and Russia ever be able to cooperate? How can our faith become real?



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## Church Leaders Discuss USO Gains in Race Relations

The need for a cooperative church agency to preserve the gains made by the USO in the field of race relations in local communities was stressed by leading Negro and white chairmen at the seventh annual meeting of the National Conference of Church Leaders held at Lincoln University, Pennsylvania, April 23 and 24, under the auspices of the Department of Race Relations of the Federal Council and the Home Missions Council.

Dr. J. Quinter Miller, Associate General Secretary of the Federal Council, asserted that the gains made by the USO in the field of race relations were genuine and worthy of careful study by churches in local communities. In order to preserve these gains there must be an agency like a council of churches through which churches may cooperate in order to continue to meet community needs in the area of fellowship, recreation, leadership training and social action.

One hundred Negro, white and Japanese-American church leaders representing eleven denominations attended the two-day sessions.

In evaluating the five-year race relations program of the USO, Henry W. Pope, USO Director of Services to Negroes, said: "Through USO programs, Negroes have become more appreciative of their worth in many communities because planning with, rather than for, individuals and groups has been one of the underlying princi-

ples of work in USO."

Members of the panel on problems of Japanese-Americans expressed the belief that the evacuation of Japanese-Americans from the West Coast was largely due to a vocal minority whose economic interests were involved, assisted by prejudiced newspapers.

It was also pointed out that at the time of the Japanese evacuation on the West Coast, the churches were not well enough informed of the action of pressure groups to take prompt action in preventing public opinion from being arrayed against a minority group.

Rev. Don Pielstick and Miss Edith E. Lowry of the Home Missions Council reported on the joint effort of the churches to help migrants to industrial centers during the war and agricultural workers who follow the crops. The churches have been able to provide some form of child-care, recreation, and religious contacts for the agricultural workers.

In a report on the in-service training of Negro ministers in the rural cotton belt of the South, Rev. J. Oscar Lee, Field Secretary of the Department of Race Relations of the Federal Council, declared that the educational equipment of the Negro minister becomes an increasingly important factor since the Negro community is witnessing a rise in the educational level of its people. To date about 8,742 ministers have availed themselves of the ministers conferences, institutes, seminars, short courses, summer schools, pastors' schools and religious extension programs.

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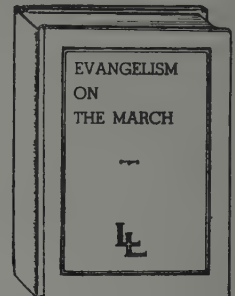
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## Japanese Woman Minister to Visit Here

The American churches will be gratified to learn that Mrs. Tamaki Uemura of Japan has been given permission to visit the United States to participate as one individual in an East Asia Fellowship Mission of the Presbyterian Church. Mrs. Uemura, an ordained minister, is one of the outstanding Christian women leaders

of Japan. She held steadfastly to her faith throughout the war. She resisted all forms of pressure by the secret and "thought" police. The Church of Christ in Japan and the Young Women's Christian Association found in her an unfailing source of courage and inspiration.

Mrs. Uemura was among the Japanese Church leaders participating in the activities related to the recent Christian mission to Japan.

# News of State and Local Cooperation



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## Washington Ministers Call on the President

Two hundred and fifty members of the Washington (D.C.) Ministerial Union called recently on President Truman at the White House. They assured him that he was constantly in the minds of the people and that the ministers in the capital had a clearer idea than most people what heavy burdens he carried. They presented him with a copy of the following prayer in which they had all joined at St. John's Church just before coming to the White House:

"O God, grant, we beseech Thee, the gifts of Thy grace to the Chief Executive of our nation, Harry S. Truman, that he may be strong to bear the weight of his responsibilities, wise to discern and to follow the paths of righteousness, courageous to lead our people through all times of testing, bold to speak for justice and for mercy in this troubled world."

The President assured the delegation that he needed their prayers—no one ever needed them more. He declared that the United States was "having a lot of unnecessary troubles, brought about by selfish men who are thinking only of their individual welfare." He added that the country came out of the war as a leader, "but since V-J Day, I fear very much we are losing sight of our responsibilities. God intended us to assume them 25 or 30 years ago and we shirked them. We can't shirk them now."

With regard to the food crisis, he said "one of the immediate things which we are faced with is feeding the starving." Dr. Frederick E. Reissig, Executive Secretary of the Washington Federation of Churches, presented to the President a statement regarding America's part in feeding the needy of the world, and commended the creation of the Famine Emergency Committee with former President Herbert Hoover as chairman. He said: "The American people are ready, by and large, not only to share their surplus, but to make genuine sacrifices in order that others might eat and live. I hope you will lead the country in an ever-increasing effort to save our vital foodstuffs that increasing quantities may be sent to our neighbors in need, of whatever race or nation."

# The Upper Room

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Supervision of Student Pastors

Twenty pastors, farmers, church executives, and students and faculty members of the Colgate-Rochester Divinity School answered the call of Rev. Ralph L. Williamson and met at the School on March 6 to consider the supervision of students who are serving town and country churches. A full afternoon of discussion brought forth much important information and led to acceptance of the invitation of Dean Baker to continue with such meetings.

Among other points it was agreed that in general churches served by students suffer unnecessarily and that the experience is not as meaningful educationally as it might be. It was agreed that the churches should be the primary consideration, and that some communities should be so organized that the churches served would receive better service and the students a guided experience. The experience of the Gaines-Carlton Larger Parish was cited as a successful example of guidance to a student by a full-time pastor on the field.

Plans are being formulated whereby each faculty member at the Divinity School will participate in the program of supervision and will make weekday visits to the student's field as well as Sunday visits. It was also announced that Dr. Rasmussen of Chicago, who will join the faculty in the Fall, will enlarge the number of courses being given in rural work. He will also teach social ethics and will assist with the supervision of the student pastors.

International Church Institute

The Georgia Council of Church Women recently held in Atlanta a two-day International Church Institute on world problems of relief, the United Nations, and the control of atomic energy, with war brides from other countries as special guests.

Speakers discussed the relationship of Russia, France and England to the UN. In addition, Lon Sullivan, a Southern lawyer, spoke on "Food for Peace" and the editor of the *Atlanta Constitution*, Ralph McGill, who had recently returned from a two-months survey trip in Central Europe and the Near East, described his impressions of relief problems in that area.

General Eisenhower to Speak

The Human Relations Commission of the Protestant Council of the City of New York, at its meeting on April 25, devoted considerable time to the development of a pattern of organization for the fulfillment of its responsibility of "giving leadership to the Protestant community of New York in bringing Christian principles and influence to bear upon issues of human relations and human welfare."

The Commission recommended that those individuals in each denominational judicatory in New York City who are charged with initial responsibility for matters of human relations should be invited to form a secretariat for the Commission. It would be the function of this secretariat to recommend issues for consideration by the Commission; to prepare trial recommendations and to facilitate church coöperation.

The Commission received with enthusiasm the report that the Chief of Staff, General Dwight D. Eisenhower had accepted its invitation to speak at a proposed assembly on the evening of October 31 to be held for the purpose of submitting the plans and purposes of the Commission to the churches of New York. Each church will be invited to send as delegates to the assembly its minister, a lay officer, a woman and a young person (four in all).

New Association Formed in Nashville

Protestant laymen, church women and ministers, at a recent organizational meeting at McKendree Methodist Church,

took initial steps in the formation of an Association of Nashville Churches. Rev. Thomas C. Barr was elected temporary chairman.

Representatives at the meeting were instructed to notify their individual church boards and vestries at the earliest possible date of the new organization and to instruct them that the major, over-all purpose of the association shall be "the presentation of a united Protestant front in Nashville to current problems and the unification of Christian service." The functions of the association are to be executive and advisory."

The constitution states that the purpose of the association is "to promote fellowship and effective coöperation among churches and other organizations devoted to the religious needs of the City of Nashville and vicinity in order that their practical unity may be manifested, that assistance may be available to the member organizations in the solution of their local problems, that the evangelization, Christian education, and social welfare of the community may be approached effectively, and that a means may be had to express the united sentiments of the community with regard to moral issues."

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# • Among the New Books •

## River of Years

By JOSEPH FORT NEWTON  
Lippincott. \$3.00

This fascinating autobiography is convincing evidence that the life of a minister can be packed with intense human interest. Here is a man who began his work as a rural pastor in a Southern Baptist congregation that met in a crossroads schoolhouse. From this inherited groove he veered in the opposite direction to a wholly undenominational church. Then he served, successively, churches of the Disciples of Christ, the Congregational, the Universalist, and the Episcopal families! These excursions in various directions were parts of a continuous quest of the "coming Great Church."

The story of Dr. Newton's life also shows that a man who is a minister can at the same time be pretty much of a rebel. He has rebelled against a dogmatism which fettered men's minds. He has rebelled against sectarian narrowness. He has rebelled against absolute nationalism. An interesting illustration of his non-conforming spirit is the way in which he defied the heavy hand of tradition by inviting a woman, Dr. A. Maude Royden, to become his colleague as preacher in London's City Temple.

If he is something of a rebel, Dr. New-

ton is also a good deal of a mystic. The reader cannot miss his brooding spirit which makes one feel that he has looked deep into spiritual reality and found real clues to life's meaning. In spite of the depressing aspects of society today, he faces life with faith and hope and zest. S.M.C.

## Faith and Reason

By NELS F. S. FERRÉ  
Harper & Bros. \$2.50

The young professor in the Andover Newton Theological School again shows himself one of the most promising of American theologians in this original analysis of the relation of faith and reason. The treatment of science is especially arresting. He points out its limitations for achieving any complete understanding of reality or any complete solution of the problems of living. The "circle of science," as he describes it, is limited to the "logico-empirical realm," which is not all of life. As for the "circle of philosophy," it takes in all "rational knowledge based on present process," but again, this is not all of life. The "circle of religion" covers the entire realm of life and has to do with the wholeness of man's response. Its central note is the faith that "the most high is the most real." S.M.C.

## We Have This Ministry A Symposium

Association Press. \$1.50

This volume will be of warm interest to readers of the BULLETIN because of the leading part which has been played in its preparation by Dr. John Oliver Nelson, head of the Federal Council's new Commission on the Ministry. His is the basic chapter interpreting the significance of church vocations and the general qualifications therefor.

Eugene Smathers writes of the rural pastor; Elmore M. McKee, of the city pastor. Herrick B. Young describes missionary service abroad; Kenneth D. Miller, missionary service at home. Neville G. Harner discusses the director of religious education; Helen B. Turnbull, the church social worker; George F. Thomas, the college teacher of religion. Edward Carroll speaks for the chaplain in Army and Navy; Seward Hiltner, for the chaplain in a hospital, a prison or other institution. Roswell P. Barnes describes a relatively new aspect of the Christian ministry—service in councils of churches and other interdenominational agencies.

The volume is just the thing to place in the hands of thoughtful young people who are considering their life-work. S.M.C.

## Now to Live

By RALPH W. SOCKMAN  
Abingdon-Cokesbury Press. \$2.00

Those who have listened Sunday after Sunday to the minister of The Radio Pulpit, one of the noteworthy programs of the National Broadcasting Company, will be grateful for this volume which now puts into permanent form some of the best of his messages during the period of the war. They are, however, not "dated" by passing events; they are addressed to the permanent spiritual perplexities of mankind in the modern world. Dr. Sockman's messages are characterized by a concreteness and an arresting use of illustration which are exceptional and which go far to explain his popularity among radio listeners. S.M.C.



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them what happens to these pitiful sufferers who do not find admittance to a mission station that cares for people with leprosy.

We have preferred to show instead the happier side of the picture—the uninfected children who have been spared a life of misery—or victims who have found relief and comfort and Christian faith in the various mission stations.

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## Revised Standard Version of the New Testament

Thomas Nelson's Sons. \$2.00

A Committee headed by Dean Luther A. Weigle, Dean of the Yale Divinity School, known to all readers of the BULLETIN as a former president of the Federal Council of Churches, has worked since 1929, under appointment of the International Council of Religious Education, to produce this epochal translation. It is a triumph both of scholarship and of literary skill. It is without doubt the most accurate English reproduction of the New Testament Greek that has ever been made.

The translation follows, in the main, the American Standard Version published in 1901, but inaccuracies and errors have been corrected and archaic forms of expression have been replaced by language that more readily conveys the meaning. The Committee has been successful in preserving the simplicity and beauty of the King James Version. The publishers have provided a pleasing format, large clear type and an attractive binding.

## The Brotherhood of Sleeping Car Porters

BY BRAILSFORD R. BRAZEAL  
Harper & Bros. \$3.00

This is a factual and documented story of the Brotherhood of Sleeping Car Porters from its earliest beginnings to its full-fledged membership in the American Federation of Labor. Much of the story is the struggle to survive and grow against the employment representation plan which became outlawed later by federal legislation. The other main part of the story deals with the entrance of the Brotherhood into the American Federation of Labor and the place which it has filled since then.

Within these two periods issues and situations of real interest arose. Both the facts themselves and the judgment of the author testify to the place which A. Philip Randolph has held throughout. At one time the Brotherhood sought in vain to eliminate tipping. The aid that Mr. William Green, President of the AF of L, gave to the Brotherhood is told, as is also the resistance of the Federation to the efforts of the Brotherhood to strengthen the Federation's program in interracial relations.

The author is a professor of economics and himself a Negro. He shows justifiable pride in the leadership and membership of the Brotherhood. But the book is heavily weighted with facts and references to documentary records which are allowed to tell their own story.

This is a helpful and authoritative account of a group whose achievements are notable in both the fields of racial and industrial relations. CAMERON P. HALL

## Religion in America

By WILLARD L. SPERRY  
Macmillan. \$2.50

The Dean of the Harvard Divinity School, interpreting American Christianity to English readers, finds the most important difference between the religious life of England and that of America in the total absence of anything like an established Church here. He admits that this involves loss as well as gain—for example, in the lamentable divorce of public education and religion—but points out the distinctive values in the freedom and diversity that have gone with our insistence on the equality of all religious

bodies before the law.

Dean Sperry outlines the main religious traditions as they took root in the Thirteen Colonies and also traces the rise of the new religious movements that are indigenous to our soil. A disproportionate amount of space is given to the "sects" because the author desires to emphasize the amazing "ecclesiastical fecundity" of America. The description of Roman Catholicism in America is at once fair and critical; it includes a frank appraisal of what happens as a result of its being a political as well as a religious entity.

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### The Practice of Religion

BY FREDERICK C. GRANT

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Taking "consciousness" as the key to one's understanding of personality and reality, he defines religion "as life controlled by the consciousness of God. The control may be imperfect, it may be relaxed now and again, but it is the strength of the control that indicates the reality of religion."

Viewed from the above approach he considers, chapter by chapter, Morality, Personal Relations, Prayer and Communion, Suffering, Mysticism, The Church's Doctrines, Social Goal and Immortality.

Just as the practice of the presence of God is the one convincing proof of religion's meaning, so to the reader who needs light upon life's pathway I can say most heartily "try" this book, for to me the study of it has proven highly rewarding. J.Q.M.

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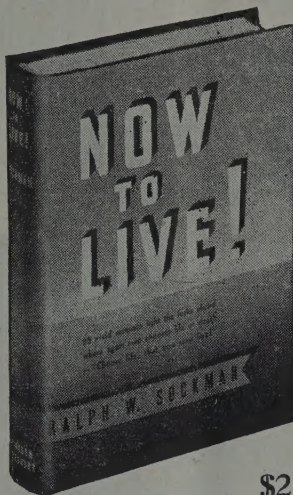
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**GREAT LIVING IN GREAT TIMES:** "The only big stick adequate for our world is the cross."

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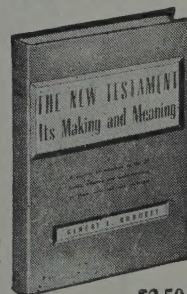
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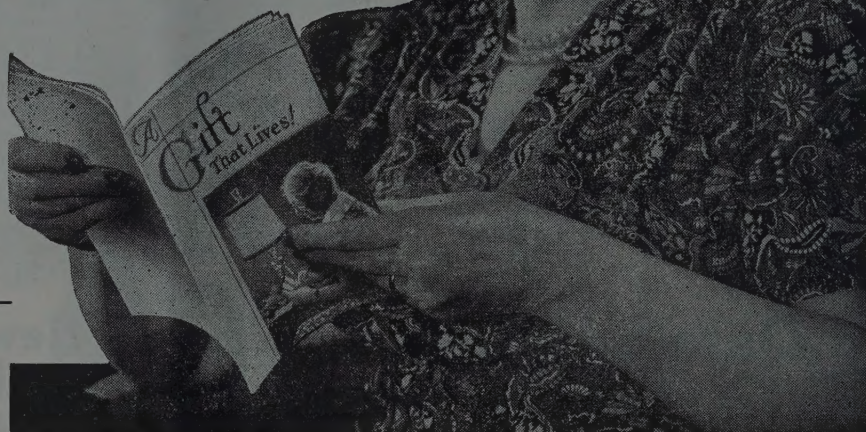
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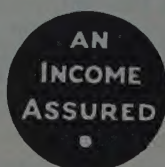
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